

The Temple Artisan

APRIL-MAY, 1925.

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and outer walls are now being laid preliminary to the work of the roof-builders—the humanity of the sixth great root race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires of the altars of the Ancient Temples have been permitted to die out; but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages becomes manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more appears to claim his own, He will find a place prepared for him by those who, having heard his call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

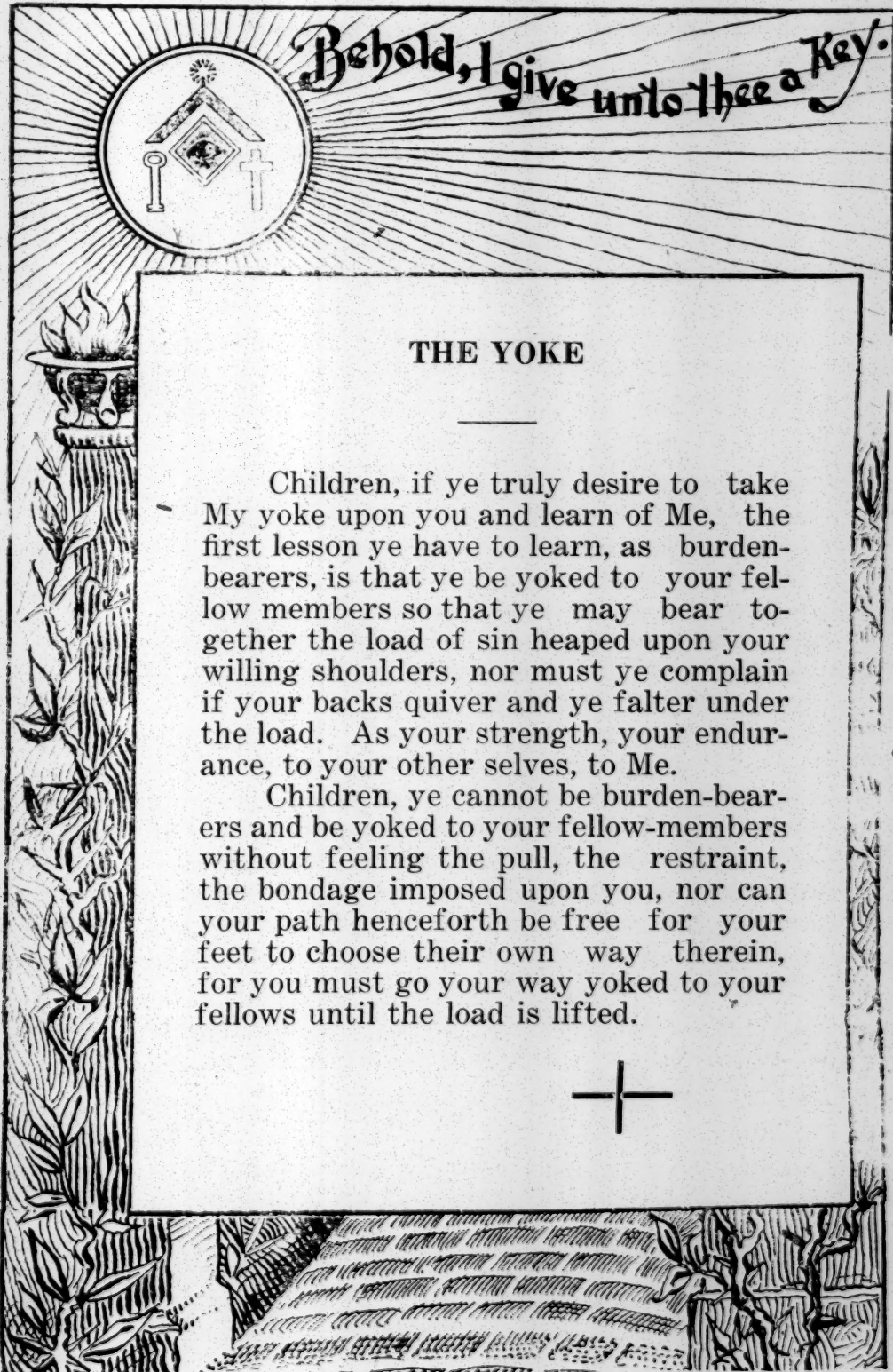
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Behold, I give unto thee a Key.

THE YOKE

Children, if ye truly desire to take My yoke upon you and learn of Me, the first lesson ye have to learn, as burden-bearers, is that ye be yoked to your fellow members so that ye may bear together the load of sin heaped upon your willing shoulders, nor must ye complain if your backs quiver and ye falter under the load. As your strength, your endurance, to your other selves, to Me.

Children, ye cannot be burden-bearers and be yoked to your fellow-members without feeling the pull, the restraint, the bondage imposed upon you, nor can your path henceforth be free for your feet to choose their own way therein, for you must go your way yoked to your fellows until the load is lifted.



TEMPLE HANDS

Temple Teachings.

Open Series No. 199.

Received Sunday, A. M., October 14, 1917.

To My Temple Children:—

My eyes are resting today on those Temple hands which have taken up many burdens of the world as they fell from other hands now visible to outer eyes only as tiny pinches of dust, and upon other hands idly clasped or selfishly engaged in ministering to the senses alone. These hands all tell me tales none other than I can read, not only tales of today but of many yesterdays.

There are lines on some of those hands which run into the lines which are graven on the Hand of God, but alas! there are lines on other hands which stop abruptly far short of those diviner lines.

There are hands I fain would touch with my own. No beauty of form, no fineness of texture have these hands. Yet the story they tell to one who **listens well** makes the heart beat faster.

There are hands which have girdled the world with a message of hope. There are other hands which have opened up beds for the last long sleep of comrades and friends, hands which have plowed and watered a thirsty land that others might have food, hands which have held up the hands of the over-wearied and have lifted the Cup of the Holy Grail to thirsty lips.

Still other hands are there which have held pen or pencil to the end that others might find hope and courage to go on living, until the tired brain which quickened them gave way, hands which have fought with the demon death at the bedside of the afflicted, hands which have drawn sweet strains of music to comfort lonely hearts, and yet other hands roughened by labor in the humbler walks of life, unseen, unknown by the many, but to the world's disinherited brave and strong and made white as snow by the love-light shining through them.

Temple hands all are these upon which my eyes now rest and which one day I shall clasp within my own.

Dear Brothers and Sisters:—

We felt some hesitation in giving the above communication from the Master out publicly with the Helping Hand card lest it occasion some misapprehension, especially in the minds of more recently enrolled members, but concluded we had no right to even temporarily retain a message for such a reason when it was so evidently intended for the present comfort and help of every Templar to whom its words apply. The message is an indication of the personal knowledge and interest of the Master in each Templar who is striving to do his or her bit in building and maintaining

the Temple, whether it be by those engaged in special lines of work here at headquarters or in making some sacrifice in outer courts which would enable a resident member to accomplish some needful work. It is such a divinely beautiful and personal touch, we hope it will go straight to the hearts of our readers as it has gone to the hearts of those to whom it has just been given.

In all tenderness and truth,

Your Sister,

Francia A. La Due.

(The above was originally sent out as a Helping Hand message to the Temple membership in October, 1917.)

H—[]

THE TEN COMMANDMENTS OF JEHOVA

Temple Teachings.

Open Series No. 200.

"Thou shalt have no other gods before me, for I the Lord, am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

So spake Jehova to the Hebrew race by the mouth of Moses. In similar words or their equivalents as powers so has spoken the Supreme God of the Cosmos to the lesser Gods or creative hosts of all the kingdoms of nature on all planes of manifestation, and the heart of every human being that can respond to divine inspiration endorses the command. Down through all the ages of human progress have come the ten commandments from the ruling entity of every root race of humanity in manifestation. They have been based upon an inexorable universal law, the Law of Centralization, centralized power to which all creatures are subject, the centralization of Divine Authority.

However many in number may be the lesser Gods, Creators, or Rulers of any major division of the universe, there must be one of those lesser Gods, a planetary or racial ruler, whose decisions must be obeyed by the units of his race or minor division. To each one of those lesser Gods authority is delegated by the ruling powers or Hierarchies of the major divisions—planetary chains—in other words, one whose commands must be obeyed "before" the commands of any other ruler of the same division.

The word "jealous" as used in the aforementioned command does not mean what the same word conveys to the mind of the ave-

rage man of the present age. It is to Himself more as a zealous God, zealous for the higher evolution of those who are subject to Him that Jehovah here refers, instead of to one dominated by an evil quality.

In expressing Himself as "visiting the sins of the fathers upon the children unto the third and fourth generation" He is voicing the effects of the action of one of the two aspects of an immutable law to which He is as subject as are all other forms of life in manifestation—the good and evil aspects of the law of opposites. One of the effects of disobedience to this command is evident in the evil effects of physical heredity, the sins that have been visited upon mankind. The blood of the masses of humanity is even now tainted by the sexual sins of earlier races. All humanity is suffering in different degrees from the effects of those sins in the form of many malignant diseases.

If those who deny the existence of a personal God could eliminate the personal aspect of Jehova and could consider the ten commandments imputed to that agency as having been inspired by the Supreme or Universal God and given to all men by a Divine Hierarchy, they could more readily perceive their moral and spiritual importance and necessity than they do when they believe them to have emanated from a personal or racial God and given to a single race.

To every race and division of humanity in some form of expression these ten moral and spiritual laws have been given. Every true civilization has been founded upon them, as every decadent and destroyed civilization has been the result of wholesale disobedience to them. The higher evolution of the human soul depends upon the development of the moral and spiritual attributes which obedience to the said commandments inculcates in the nature of the soul of man.

It is upon his recognition of and obedience to the first commandment that his ability depends to profit by his obedience to the other nine commandments. The same is true in lesser degree in respect to the action of the human laws which govern the success of any material enterprise which requires the direction of one overseer over a body of workmen. The directions of that overseer must be obeyed by the body of workmen **"before"** the directions of any other overseer whose directions might be opposed to those of the first one. From the greatest to the least in all fields of life success in any divine or human enterprise depends upon the support of the authorized head of the enterprise by all who are engaged in perfecting the details of that enterprise. In all the kingdom of nature this law holds good.

Every student of occultism should not only be familiar with the ten commandments but should study them very seriously, striving to learn their occult significance as well as their exoteric importance. Their right interpretation is a very important part of the philosophy of a priest or teacher of the Temple of the People, as

they have always been of the priests and teachers of other religious bodies.

H—[]

MEDITATIONS
(Of Francia A. La Due, B. S.)

(Being hitherto unpublished extracts from her diary, written down many years ago.)

IX.

ANCIENT CIVILIZATION OF EGYPT
(Continued)

A decade has passed since the foregoing pages were written. Many strange and mysterious experiences have served to corroborate the statements then given, and with every one there has come a certainty of the relationship between the Egyptian race and the present white race, and among occult students there is an ever increasing realization of that fact—flashes of memory, unaccountable attraction, not between the present races of Egypt but the races of the long ago.

There is no one thing to be more regretted than the desecration and wanton destruction of the entombed mummies of that ancient people. The grave robberies of modern ghouls, purposely overlooked by many officials because the bodies are supposed to add to the sum total of human knowledge, have prepared mankind to look with indifference on the robbery of ancient tombs; and the practice will continue until a sufficient number of influential people are brought to a realization that there is a distinct line of living force between all the bodies of incarnating Ego, the wanton destruction of which cuts off the memory of the Ego as far as the life of the body destroyed is concerned. Fire does not do this, for fire only releases the force, while other forms of rapid destruction leave the different parts of the body still on the material plane. Burial releases the force as does fire, only the process is slower.

That the ancients had an indisputable fact in occult science upon which to base their idea of the indestructibility of the Ka, or shadow, is to my mind a foregone conclusion. We, who are studying such science, know that.

Prana, or life force, the basic principle of the body, is born from

Atma, and consists of innumerable small points of light, often referred to by science as solar atoms. Every action of combined will and mind generates a different color and tone, and these colors and tones, as every other manifested force or object, move in cycles. An act which has generated such a color and tone cannot spend its full force at the time the act or thought is projected, but must wait until the planets in their course bring about just the same conditions, when the sounds and color will manifest again. Prana falls from Atma something as a shadow is cast by an object. The human body or any other object coming between the sun and a solid substance is reflected upon the latter; and Divine Mind, the Spiritual Sun, casts a shadow of itself into space, and that shadow, figuratively speaking, is the materialistic life essence from which all things are created on the physical plane of life.

It has occurred to me that among other reasons the ancients might either have conceived the idea or had been taught that the mummified body and the shadow might await them in a future incarnation as just so much force or energy added to that contained in the new incarnation; and if the return of the soul took place when the sum total of their expended will power manifested in the luminiferous ether, the stored up force awaiting them would aid in their more rapid development; and who of us is there that dare say that this has not taken place over and over again before our very eyes.

But, whether I am right or not, the fact remains that, being bound by centuries of belief in the permanence of the Ka and the persistence of the tie between the living body, the Ka, and the soul, or spirit, the mental force liberated has built up a form of substance which could only be broken down by centuries of unbelief and rejection of the former belief. This being so, what right has the present generation to inflict such suffering upon the souls that are earth-bound by that belief. The Ego itself alone through its chain of bodies has the right to change that condition, but here as elsewhere man steps in "where Angels fear to tread".

CONQUERING FAITH

O, for a faith that knows no fearing,
 A courage that still struggles on
 When all we have is disappearing
 And every hope in life is gone.

O, lift us up when dark depression
Seizes upon our wayward mind;
Let conquering faith be our possession,
Casting all doubts and fears behind.

Lone is the way and steep the going,
But perfect faith annuls all pain;
For well we know if our best we're doing
That every loss will prove a gain.

Comes knowledge through the soul's unfolding,
Comes faith in answer to our call,
Come peace and joy at last beholding
The Father's love behind it all.

—R. W. NORTHEY, Olalla, B. C., Canada.

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it we will publish, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subject.

Conducted by Ernest Harrison, Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halcyon, Calif.

Question:—What are the Planetary Spirits? (Concluded)

In the endeavor to condense and simplify this highly spiritual teaching it is very difficult to refrain from condensing it too much. The whole teaching on the subject might easily be written down in a few words, showing that the whole Universe is a vast entity, spiritual at one pole and non-spiritual at the other, that the innate lives of which it is composed are in a constant state of unfoldment or evolution from the non-spiritual pole, and that the highest result of this process of evolution on this planet is the Planetary Ruler. In order, however, to arrive at a clearer and more comprehensive understanding of the subject it may be well to consider and discuss the matter in detail. In this article we will endeavor to set down some of the aspects of the matter which impress us as of the greatest importance and will be glad to receive comments or additional light from any of our readers.

It would seem that the Universe is not a blindly evolving mass growing out of chaos and gradually evolving into order, impelled by a blind force, but is a wonderful and highly organized entity, having its kingdoms and planes and departments, each one of which is presided over by a head of that department; and each of the Forces which vivify and impell upward all these countless lives which go to make up the myriads of entities composing this Universe is under the guidance and direction of some definite being whose duty it is to direct and guide this particular Force. The blind elemental forces which are **below** the human point on the evolutionary ladder are working upward toward the human. Those entities which are **Conscious Builders** on the inner planes have passed at some time through the experiences which human life alone could give. It would seem that, looked at from this angle, the purpose of human existence is to develop intelligence, for the statement is clearly made that "The fact that a Spirit is endowed with intelligence is a proof to the occultist that that Being must have been **man** and acquired his knowledge and intelligence throughout the human cycle."

Now, the roof of the Temple of the physical Universe is builded upon seven main rafters. These are the great Forces which form the frame-work of the manifested Universe. We find them referred to in the "Secret Doctrine" as "The Sephiroth of Construction", as the "Dhyān Chohans", the "Forces of Nature", the "Seven Angels of the Presence", the "Sixth and Seventh Principles in Man", the "Spirito-psycho-physical spheres of the Septenary Chain", the "Root Races", etc., etc.

It would seem that in whatever direction we turn, if we look deeply enough we will find that Nature has builded upon a septenary frame-work, and it would appear that each one of these seven aspects or principles is a member of a distinct hierarchy and under the guidance of the stream of force which comes down the hierarchical line from the Dhyān Chohan, or ruler of that particular ray to which it belongs and of which it is a part. When one prays to "Our Father which is in Heaven", if the prayer is a real reaching upward for Spiritual Force, he is drawing down into him an actual building power. He is attracting into the dynamo of his individualized entity the Force which is the sustaining power of his particular ray. The animal is unconsciously doing this as it adds its quota of force to the material universe. The little plant is doing this as it sends forth its rootlets into the soil and draws from the mineral kingdom the nourishment to sustain it and from the air and from the sunshine the elements which it needs for its sustenance and growth. The animal is still (unconsciously) taking the elements necessary for its growth out of the vegetable and that portion of the animal kingdom upon which he may prey and pushing it upward along the evolutionary path. He does this because he is impelled by **Kama**, or desire to possess, and **Tanha**, or desire to live. So is the vege-

table impelled by the same forces, and the mineral also. They are fulfilling their functions just as surely as the highest Archangel is fulfilling His as He reigns at the head of his ray, sending out a stream of impersonal love-force for the regeneration of the Sons of Man.

When we reach the human stage we have arrived at the critical point where the animal and the divine meet. After countless ages of evolution as an animal pure and simple, man has evolved an intellect. He is becoming a Knower, and with this new power has come a new responsibility, for now he gradually enters into conscious rapport with the great building and sustaining Power of the Universe. He is now on the Path. Gradually as he blunders onward he finds new powers are awakening in him. Each power brings a new responsibility, for he is slowly mounting upward toward conscious union with the Master of whose ray he is a part. He will get flashes of inspiration and illumination, brief periods during which he will **know** and **understand**. These will invariably be followed by periods of depression and spiritual darkness, but as long as he holds on to the memory of what he has glimpsed and aspires to unfold, he will be traveling the Path. He is slowly being prepared to take his place as one of the **Conscious Builders** of the Universe.

Just at this point we reach the question of prayer. Is not prayer a drawing force? May we not draw in and use force for any purpose we choose? Can we not pray for things, and will not our prayers be answered in proportion to the amount of desire we put into prayer? But if we pray for **things** are we not calling down into us and for our own use for personal ends, **prostituting** the Force which flows down to us from the Dhyan Chohan who is ruler and dispenser of the ray to which we belong? It would seem that the highest possible prayer must be the simple one. "**Thy will be done**", and that we may with absolute safety pray for love and courage and strength and purity of purpose and any of the basic qualities from which the fabric of our Higher Selves is wrought.

The holy word is "Aum". "The word Aum or Om, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the 'Father' within him." "Aum is the original of Amen". It "means the affirmation of the being or existence of the Sexless Lord within us."

Question:—What is the meaning of the symbol of two serpents coiled round a central column?

In endeavoring to answer this question we have covered a little more ground in serpent symbology than was entailed by the exact confines of the question in the hope that more light on the matter

will result. Our extracts from "The Secret Doctrine" are from the London edition of 1888.

In the footnote on page 442, Vol. I., we find:—"The Serpent, brought as an exemplar of wisdom to follow, is now regarded as the symbol of the Devil. The esoteric pearl of Christ's religion degraded into Christian theology may indeed be said to have chosen a strange and unfitting shell to be born in and evolved from."

In Vol. I., p. 252, writing of material evolution through the "Rounds", H. P. B. says:—"The succession of primary aspects of Nature with which the succession of Rounds is concerned has to do, as already indicated, with the development of the 'Elements' (in the occult sense)—Fire, Air, Water, Earth. We are only in the fourth Round, and our catalogue so far stops short. The centres of consciousness (destined to develop into humanity as we know it) of the third Round arrived at a perception of the third Element, Water. Those of the fourth Round have added earth as a state of matter to their stock, as well as the three other elements in their present transformation. In short, none of the so-called elements were in the preceding Rounds as they are now. For all we know Fire may have been pure Akasa, the first Matter of the Magnum Opus of the Creators and 'Builders', that Astral Light which the paradoxical Eliphas Levi calls in one breath 'the body of the Holy Ghost' and in the next 'Baphomet' ". In a footnote to this statement she says: "Eliphas Levi shows it very truly 'a force in Nature', by means of which 'a single man who can master it . . . might throw the world into confusion and transform its face', for it is the 'great Arcanum of transcendent Magic'. Quoting the words of the great Western Kabbalist in their translated form (See "The Mysteries of Magic", by A. E. Waite), we may explain them perhaps the better by the occasional addition of a word or two to show the difference between Western and Eastern explanations of the same subject. The author says of the great Magic Agent—"This ambient and all-penetrating fluid, this ray detached from the (Central or "Spiritual") Sun's splendorthis electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two polesand in ancient theogonies by the serpent devouring its own tailemblem of infinity, immortality, and Kronos—"Time'. 'It is the winged dragon of Medea, the double serpent of caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Taulastly it is the devil of exoteric dogmatism, and is theforce which souls must conquer in order to detach themselves from the chains of Earth' ".

On page 388, Vol. I., we find that when Mercury is depicted as holding a reed or roll of parchment he stands for Hermes, the secretary and adviser of Isis; and when he holds in his hand the caduceus, or rod with two serpents entwined, Mercury in its philosophi-

cal aspect is represented. Now, the caduceus in its original form was two serpents coiled around a central serpent and represented the three columns of the spinal cord, the Sushuma in the center and the Ida and Pingala on the left and right.

On page 549, Vol. I., we find the caduceus cited as a symbol of the Tree of Life and Being, which "grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan (Hansa) of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!"

The serpent, then, is sometimes used to symbolize immortality, infinity—time, when depicted as devouring its tail. When represented as in the caduceus, or rod of Mercury, it symbolizes the three forces which play up and down the spinal cord in man. As below, so above, and therefore in the Universe itself we have the analogy, the two poles of spirit and matter, the downward sweep of involution, and the upward sweep of evolution.

NOT ME

"That is what my Master (Sri Ramakrishna) found, and he then set about to learn humility, because he had found that the one idea in all religions is 'Not me, but Thou', and he who says 'Not me', the Lord fills his heart. The less of this little 'I', the more of God there is in him. That he found to be the truth in every religion in the world, and he set himself to accomplish this....."

In the presence of my Master I found out that man could be perfect even in this body. Those lips never cursed anyone, never even criticised anyone. Those eyes were beyond the possibility of seeing evil, that mind had lost the power of thinking evil. He saw nothing but good. That tremendous purity, that tremendous renunciation is the one secret of spirituality. 'Neither through wealth nor through progeny, but through renunciation alone, is immortality to be reached,' say the Vedas. 'Sell all that thou hast and give to the poor, and follow Me', says the Christ. So all great saints and prophets have expressed it and have carried it out in their lives. How can great spirituality come without that renunciation? Renunciation is the background of all religious thought wherever it be, and you will always find that as this idea of renunciation lessens, the more will the senses creep into the field of religion, and spirituality will decrease in the same ratio. That man was the embodiment of renunciation."

—SWAMI VIVEKANANDA, in "My Master".

WORDS FROM MASTERS

Some years ago, the Masters wrote to H. P. B. and the members that it was unwise to hide belief in Them and Their Lodge from the public through fear of ridicule at the difficulty of proving objectively Their existence. Following the advice and orders given, certain members in America have steadily asserted their belief in these Beings and attempted constantly, by argument and illustration, to prove the existence of the Adepts and to expound Their doctrines and ideals.

At a later date the Masters sent the following words to the Heads of the E. S. T.: "If we are ignored we cannot help. America has been more helped than Europe has because in 'Path' and otherwise we have always been recognized." And within a few weeks this message has come: "Tell the members of the necessity, force, value, and result of proclaiming their belief, when held, in the Lodge and the Masters as ideals and facts."

The necessity is that where the idea is not given out there is no opening of the mind to it. The force follows on the proclamation. The value is that the channel is widened in the mind of the day for the reception of the impulses which the Masters desire to give but cannot if there is no channel in the mental plane. The result is that, the idea being abroad, there is a leaning to the belief which is actually founded on memory of past lives—since the Lodge and the Masters are **facts**—and the adepts are then able to brighten up what the people are beginning vaguely to have in mind.

The force, value, and result of the attainment of the ideal are that those who are so fortunate as to acquire it are raised up, benefitted, and enabled to work steadily for others, for as ideals the Masters relate to and include the entire scheme of the soul of man.

—W. Q. JUDGE,

From "Answers to Correspondence", in E. T. S. Instructions.

SOCIAL SCIENCE

Nerve or Muscle.

We believe that the time is not far distant when changes of the most profound significance will begin to make themselves felt in all the social and economic foundations of human life. The sooner we address ourselves to the fact that we are to be charged with new situations, that physical and moral life cannot remain just what it now is, the more we assist in bringing into external manifestation that social environment which the interior forces are laboring to

express. Let us consider the status in which modern city life and its activities place all business people.

It is very evident that nature intended man to use his muscles. It is equally evident that nature did not intend him to use his nerves as they are now used. A man's muscles should be in use every day. His whole muscular system should be brought into operation constantly in order that the portion of his physical being that was intended to work, shall work. His nervous system should be at rest until and unless some outside stimulus makes the utilization of it necessary. A man should drive his muscles like a slave; he should cherish his nerves as he would a child.

But the city life in which we have grown up and to which we are accustomed reverses this process. It leaves the muscles dormant, the whole muscular body idle. It drives the bewildered nervous system from blue Monday to fagged Friday, and lucky is that nervous system if it does not, instead of rest, fall heir to an extra demand upon it over the week end. The city man in his boxed-up office works with his brain. At least that is what he calls it. But more than half the time it is not the brain at all that is at work, it is the nerves. Worry and anxiety, speculation, gambling in futures, regret over past error, fear of future mistakes, and waiting, waiting, for this man or that, for this event or that to happen, all this is not brain, but nerve work.

Such is not the brain work of the astronomer who calculates the path of a comet and then forgets the comet in a game of tennis.

The typical business man carries his nerves to the subway where they do double duty—they stand the tension of the crowd and the noise, and the unforgotten chances of today's business as well. This is not brain activity, it is not thought. It is nerve wear, and the nerve wear is frequently followed when the man reaches home, by emotional strain in his domestic life, or at the theater in the evening.

In the case of middle-aged men, men especially who own their own businesses, this is not so deleterious a situation as it is in the case of young men and boys. The man who is his own master can save himself at this point or that. He can afford to lose money to get himself a few days of muscular activity. He can shut the office door, hang out a sign, "In Conference!" and sleep from three o'clock till four. But the young men and girls must keep up the pace set by the house or they will soon find themselves exercising neither muscle nor nerve—except in looking for another job.

It is no solution of the problem to get out to the Y. M. C. A. for dumbbell exercise in the evening. It is not enough to walk home. Tennis in the hot sun of a Sunday morning is often far more harm than good. In fact, the cemeteries are full of business people who have exercised themselves into their graves. When the nerves are worn it is rest they need, not muscular or any other kind of work,

until they are rested.

The solution of the problem of the outworn nervous body, which in so many cases leads to drugs, degeneracy, gambling, living off one's relatives, even to crime, is not the sudden paroxysm of muscular effort, followed by another muscular decay. The atrophied muscular body and the threadbare nervous body need to be de-citied, to be taken completely out of town environment and given a few years of real work in close touch with the soil—actual farm work. The physical must be placed in his proper relation to nature by hard work on the muscles while the nerve system is at rest. It is useless to attempt to fortify the nervous body by straining the muscles at a time when the nerves are exhausted. This only makes more nerve strain and tempts a man to look for a salvation in dangerous places. It is on the bare earth, sinews in labor, mind at rest, anxieties abandoned, that a man can shake himself free from the things that in the cities threaten the stability of his life, things, trifles at first, but gradually increasing in power and menace until they finally consume him.

The ultimate test of strength is the power to reproduce the race. This feat the business man and woman of the big city can not do and are not doing. The cities are reproduced by peasant immigrants, and the third generation even of them has lost its virility. There is seldom a fourth generation of genuine town-bred men. Almost never can one find a true city-dweller whose great-grandfather was city born.

It seems that under the most untoward conditions the peasant-ries of the world can keep up their numbers. Poverty, famine, pestilence, war and a staggering child death-rate, all combined, do not seem to be able to defeat nature's determination to reproduce and maintain a race. But affluence, peace, plenty, a low death-rate, and reasonably healthy living conditions, coupled with the decay of the muscular body and the burden of life thrown upon the nervous system, these very quickly reduce the masses in the big cities to sterility.

It would appear that in any new age, if it is to be a kind of a new age to which we look confidently forward, this life process in the great metropolises must become most profoundly modified. It may also be that the fact that Halcyon is where it is and what it is constitutes a hint to Temple people to organize life upon a basis muscle, heart, and brain, and not upon a ragged foundation of the overstrung, de-vitalized nerves. More young people coming to the Center to energize the hoe-handle, and fewer running away to compete for a chance to expend spiritual force in pushing a pen and for a chance to live in a tiny apartment at eighty-five dollars a month rent, would seem to be in line with the evolution of the cosmic universe.

—SYDNEY HILLYARD.

THE MYSTICAL MEANING OF JONAH

IV.

The Forty of Redemption is the Nine of the Spiritual man. The other nines are physical, psychical and mental. The Forty represents the space-time of growth in wisdom thru which man moves in the spiritual or last cycle of his earth life. Based on the Seven Principles these "nines" symbolize that which evolves in man. They are that which achieves the 360 degrees of the earth cycle. In this wise the grand Number of the evolved man stands $4 \times 9 = 36$, or 360. To put this numbering in another way: 9 plus 9 plus 9 plus 9 equals 36 equals 3 plus 6 equals 9.

If we look upon the evolved man as one or two-fold, three-fold or four-fold the Number still is 9, and note that in the numberlog of the cosmical man as fully illustrated above there are nine figures. Man stands at the apex of the earth life and nine is the last of the numerals. In a three-fold division of man such as body, mind and Spirit, the numberlog is $3 \times 8 = 27$, 9. Nine is the Number of the three-fold Logos; as Love, Will, Wisdom; Father, Mother, Son, each with its three aspects within manifestation. The key Number to all the numerals is 9, their sum being 45, thus denoting the inherent perfection of the Cosmos, its abstract nineness. Such as this and volumes besides it makes it evident that our number system is not the creature of chance or mortal invention but is constructed in strict accordance with cosmic law and carries within it literally the story of the Universe.

Man as the two-fold being or the pair of opposites; as matter and spirit, is dealt with in that passage in Revelation which says, "Let him count the number of a beast, for it is the number of a man, and his number is six hundred and sixty-six." $6 \text{ plus } 6 \text{ plus } 6 \text{ equals } 18 \text{ equals } 9$.

Numbers, besides measuring weight, velocity, dimension, etc., in the ordinary sense, denote qualities in the occult as well as being the conveyors of mystical information. In order to denote these qualities certain combinations are used, one combination to one end and quite another to another end. Any occult number has subtle and far-reaching ramifications, meanings within meanings and beyond meanings, making a complicated but interlocked numerical and geometrical life figure.

It is said that the devil is God inverted, and in connection with this number of a beast we note that 6 inverted becomes 9 which gives us a key to the story in this mystical number: 666. Or does it? Is it occultism that 6 inverted becomes 9 with any significance attached to it or is it mere hocus pocus, a "play 'po' words" like the notorious "God is good and good is God". If it be occultism what assurance is there that St. John knew aught of our Arabic numerals? We can safely say that the design of these two numerals is no

accident and that it would be a miracle if John did not know of them even if the Latin writers used Roman numerals. In fact, there is no evidence who John was or where his MS was actually written. The other forms of his name are Joan, Oan, Oanness.

These symbols are very old. They existed in eastern Arabic and elsewhere in the ancient world before New Testament times. Further back towards the dawn of our accessible records they appear in the hieroglyphics of the Indian cave inscriptions. In fact they run back of this to a single parent design, appearing in the hieratic alphabets. These priestly alphabets belonged to the occult and mystical lore carried by the priesthood in all lands from time immemorial. This places these numerals in an occult home and in the ranks of symbolic writing. Their parent or hieratic design resembles the stem and curled end of a tendril; and as such is carried by Horus, the Hawk-headed, or Scorpio Avatar in a mural decoration on the wall of a tomb in Thebes.

In the instance of the 6 this tendril is represented as extending downwards and being curled around its object in the realms of mortality: in the 9 it holds its object on the plane above. The meaning is that 6 is the Number of Divine Love which is the redemptive force of the Cosmos. Love reaches down and curls its tendrils around the heart of the mortal, lifting it up to the state of "the perfect" which is the last degree of man's earthly attainments and is numbered with the last of the numerals: 9. Occultists will readily recognize this curled tendril as the tendril of the "Vine" which in the human anatomy becomes the Kundalini and a section of the Shushumna. When the creative force is lifted from the physical by the processes of transmutation it appears as will and yogi at the top of the spine. This is why Horus, as Master and Redeemer, carries the curled tendril over his head in the mural decoration.

There is in orthodox numbers a law known as partitioning. It is said to have been "invented" by one named Euler; but its true source and significance is probably not known to the schoolmen. By this law, 6 is compounded of 2 and 3 and 666 stands: 666 equals 333 plus 222 equals 15 equals 6, and $3 \times 3 \times 3 \times 2 \times 2 \times 2 = 216 = 9$, or 2 plus 2 plus 2 equals 6, and 3 plus 3 plus 3 equals 9, showing forth the inseparable occult relationship of the 6 and 9 and, also, the great occult significance of this number 6, 6, 6.

The sum of 666 is 18. This gives us two figures, telling a two-fold story which is that 8 looked at as a state of consciousness, a position or a condition, is the number of the beast. The beast dwells in darkness and degeneracy and revels in disorder and destruction. It dwells in Chaos which has two significations: one is that Chaos is the pre-natal darkness of Space from which the stars are born. In the Egyptian theology there were eight Gods of Chaos,—the Sun and its Seven Planets. The other meaning is that chaos is the state of disorder in which dwells the degenerate and also the unregene-

rate man. But the beast is not all there is of man; there is his divine part or the number of a man which is 1. As we see 1 is the Number of the sun or Son of God. Such is the two-fold man as indicated by the numberlog, 666. If we think of man as male and female, then the mother as the source of form and the manifestation of Light, the genetrix of the son, or of the sun as Anna or Mother Space, carries the 8 of this equation and the father the 1. If we look on 666 as 999 there appears the Number of the three-fold lower man, which is 3×9 , who with his animal, psychic and mental powers afflicts the world with the Thunders of the Triple Six.

There is another arcane 9 in Revelation. It occurs in connection with the much misunderstood 144,000 of the Redeemed. We will note here that every symbol has at least seven meanings. This is very true of the 144,000, the popular restriction of it to the human race, and a fraction of the race at that, in reading the Apocalypse omits not less than six of the meanings. Reading literally, good orthodoxy conceives of a heaven in which there are to be just 144,000 redeemed at the end of the world while the rest of us stew in the infernal regions. It is said that one sect has these 144,000 already chosen with His seal "on their foreheads". How comfortable. But what a shock it would be to them to discover—at the true end of the world—that the only thing lost is the beast and his dwelling place. Into his 8 has descended, expanded and grown the 1 of the Sun of God until all of his darkness is converted into the eternal Light of the great Lord of Compassion and Redemption whose Number is the 9 of the regenerate man plus the One of the Spirit, which makes 10 or the Number of Divinity. Love redeems all and the number of the redeemed is 144,000.

—Frederick Whitney.

(Continued)

THE ROERICH MUSEUM

A cable has been sent to the Roerich Museum, New York, announcing that a ceremony in honor of Nicholas Roerich, the world renowned artist, has recently been held in Adyar, India, on the occasion of the presentation of the artist's painting "The Messenger" dedicated to Mme. Helen Petrovna Blavatsky. The painting will be the nucleus of a museum to be founded in honor of Mme. Blavatsky and to be known as the "Blavatsky Museum." The painting is a brilliant work done in violet tones and represents a woman within Bud-dhic Temple opening the door in early morning at the knocking of a Messenger. Through the half-opened door is seen the Messenger standing before the vibrating light of the rising sun. Dr. J. H.

Cousins introduced Prof. Roerich, pronouncing him as the artist who had given to the world his exalted visions. In presenting the painting, Prof. Roerich said, "In this home of light, let me present this picture dedicated to Mme. Blavatsky as the nucleus of a future Blavatsky Museum whose motto will be, 'Beauty is the Garment of Truth'." The painting was accepted for the society by C. Jinarajadasa, who told of Prof. Roerich's great art, and of his endeavors in the cause of art through his foundation of several institutions in the United States—Master Institute of United Arts and Corona Mundi, International Art Center—which he had visited on his recent trip to America, and which formed one of his memorable recollections. Mr. Jinarajadasa described the unusual influence of the institutions, and the great universal message of Roerich's work which only the future would reveal in its full meaning.

(An interesting painting by Prof. Roerich has been donated by the Roerich Museum to the Blue Star Memorial Temple and adorns its walls and is an object of much interest. It is a painting of a Temple at Novgorod, Russia.—Editor.)

PALM SUNDAY AT HALCYON

Dear B:— I wish you could have been with us in the Temple on Palm Sunday. After the simple opening service Mr. Forbes, of Santa Maria, sang four well selected numbers. The first was "As Pants the Hart". He has a magnificent, rich baritone. He was accompanied by Mrs. Forbes, and they both so thoroughly effaced themselves in their Art that the audience was only conscious of a grand message of music.

They were seeking to translate it to a more tangible form, when Dr. Dower, with the emotion of the music still vibrating in his voice, and as it were enveloping him, rose and sketched in a few words the old and ever new story of Jesus' entry into Jerusalem. He spoke of the way being strewn with palms, then as now emblems of victory; and although the Master knew that he was going to a supreme trial and supreme suffering, this must have given Him a ray of comfort and assurance, as He journeyed on in anticipation of the awful trial, the nature of which He may or may not have known. But at least He knew that it would test to the uttermost His all but god-like endurance. This was proven by His cry on the cross, "My God, my God, why hast Thou forsaken me?"—almost the verge of despair but only almost. **He won** and in winning broke the last link

of the purely physical in His body, so that it was a perfect spiritual body that rested in the tomb and came forth naturally, glorified, and absolutely immune from the restrictions of dense physical matter. Mr. Dower pointed out that this was no miracle in the sense of an isolated occurrence outside of Natural Law (God's Law), but a culmination of that Law, which must take place sooner or later to every individual who aspires to be a follower of the Christ. The Doctor pointed out that this final renunciation and purification may have been, yea, must have been the result of effort in many incarnations. He encouraged his hearers by assuring them that every effort to live in accordance with the Law changes some particle or particles in the physical body. And as there is no growth without mistakes, he advised his audience not to be downhearted by reason of mistakes, great or small, but to make of them stepping stones to higher development, while remembering that every trespass against the Law must bring its own penalty sooner or later, therefore to do evil that good may come at any time or in any circumstances is foolishness.

All occult teaching can be interpreted from at least seven sides, and our Master has given the following definition of occultism: "Occultism is in fact a generic term and includes all study of the secret science of Life wherever or by whomsoever taught". Dr. Dower, with the tact and gentleness that could not offend the most sensitive and orthodox of the audience, showed that the story of the Passion and the Cross, taken from a metaphorical standpoint, exemplifies humanity traveling step by step to the Light, each step fraught with greater pain than the previous one because of greater consciousness, until at last each individual aspirant finds himself nailed to a cross by the iron nails of Desire, and not until the last vestige of personal desire is overcome can he win the robe of Conscious Immortality and become merged into the consciousness of the Father of Universal Love, Light and Wisdom.

I have very imperfectly tried to jot down some points of that wonderful discourse, but it is far beyond the power of my poor pen to even indicate the Influence that was present and which, as it were, threw a flashlight on the words and opened our hearts to perceive a little of the Truth.

—E. T. S. W.

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EDITORIAL MIRROR

In previous numbers of the **Temple Artisan** we have referred now and then to the fact that we are living in the Radiant Age, that is, an age in which a knowledge of the radio-active forces of Nature is accumulating more and more and being put to the service of humanity in various ways that are marvelous, and which, a hundred years ago, would have appeared to be miraculous.

In nearly all fields of human endeavor radio-active energies are being harnessed, so to speak, and put to the service of mankind. Not the least of these services is the application of these radio-active energies to the finer diagnosis and more rapid cure of the diseases that afflict humanity.

This is based on the well known scientific fact that all substances, in all the kingdoms of Nature, are radio-active, that is, emit definite radio-active energy of a definite rate or wave-length, according to the nature of the substances. The sun itself is a shining example of this fact, as the rays of energy, including heat, color and chemical energies, radiating from the sun are all of a radio-active nature or, so to speak, are vibrations of electrons of specific wave-length, that is, color heat, and chemical rays are but different rates of vibration of electronic energies shot out from the sun-center. The application of the knowledge of these truths in the diagnosis and healing of diseases has stirred up a prodigious controversy in the world. It has been denounced as fallacious on the part of some and defended and proved to be based on strict scientific fundamentals by thousands of earnest investigators and physicians, who have put to practical daily use this knowledge in the healing of many diseases which resisted relief and cure by other methods.

As this is the Radiant and Electronic Age it is fitting and appropriate that the healing art should make use of these finer forces in the diagnosis and healing of disease, discarding the materialistic

and cruder methods of the past. The very cycle we are now in demands that humanity must make use of the finer forces of Nature in every department of life, thus raising itself mentally and physically to a higher octave, as all Nature is being raised in evolutionary progress from dense material substances to the astral and then beyond that to more spiritual realms of expression.

The electronic system of diagnosis and healing, first discovered and put forth by the genius of Dr. Albert Abrams, of San Francisco, is being established constantly on a more permanent and satisfactory foundation. Every science in its incipency may not put forth the fullest measure of truth. Later discoveries check up and correct possible theoretical errors. And so it is with the ERA, known as the electronic reactions of Abrams, or the electronic system of medicine and healing.

There are many research laboratories in the United States discovering important fundamentals constantly in regard to this new science, and these findings are spread throughout the membership of the various electronic associations and electronic journals for the benefit of those using this progressive system of healing. On the 16th of January of this year an astounding report was presented to a joint meeting of the Sections of Medicine and Electro therapeutics of the Royal Society of Medicine in London.

"The report was read by Sir Thomas Horder, one of England's greatest medical men and personal physician to the Prince of Wales. in behalf of his committee, the other members of which were: Dr. C. B. Heald, medical advisor to the Director of Civil Aviation; Major H. B. T. Lefroy, head wireless research at the British Air Ministry; Mr. W. Whateley Smith and Mr. M. D. Hart, who are engaged on physical research work on behalf of the Air Ministry and the War Office. In addition to these, the committee had employed the whole-time services of a trained physicist, Mr. H. St. G. Anson, who was recommended by the authorities of Faraday House as being exceptionally qualified to undertake original work in experimental physics. A seventh ex-officio member of the committee was Mr. E. T. Dingwall, research officer to the British Society for Physical Research. For lack of space no adequate justice can be done here to this 25,000 word report. Excerpts from it will be published in later issue of The Artisan.

"In the mean time a few quotations from a leading article of the **London Daily Express** of January 17th, 1925, will give our readers a fair idea of the importance of this report.

'British medical science is on the brink of what may prove to be a sensational discovery. Leading scientists, listening to astounding revelations at the Royal Society of Medicine last night, were inclined to the belief that the discovery may eventually prove to be no less than that of an entirely new form of energy.

'A mysterious "something", new and wonderful, has undoubtedly been found in connection with what has become known as the "Abrams Magic Box". Just what it is even the investigators themselves cannot yet say, but they are so convinced that they are on the track of something not yet understood that they declare it is necessary for the work of investigation to be pushed forward.

'The investigators—a committee of physicists, psychologists, clinicians, and electro-theraputists, with Sir Thomas Horder, the famous physician, at their head—informed a gathering of surprised and wondering doctors that the research on which they had been engaged, and on which they were officially reporting, had "great potentialities" and was worthy of active financial support. Language such as this from responsible scientists means a great deal.

'It seems quite possible that in the "Abrams Magic Box", despite all the atmosphere of humbug and mystery with which it has been surrounded, we may be on the track of a very great discovery which may revolutionize our whole conception of the universe.' "

—W. H. D.

TEMPLE BUILDERS' LESSON NO. 194.

Purity

Purity in its completion belongs to God alone. But we may call to ourselves the forces of Purity and make our hearts pure by driving out old thoughts of unkindness or vulgarity or, in fact, anything which is of the lower nature, and seeing only the Beauty and godliness in all things. The Master Jesus said, "Blessed are the pure in heart, for they shall see God." So you see that we may, by calling to ourselves the forces of purity until all impure thoughts are driven from our hearts, become godly enough to see our ideal of Purity in all things.

—V. M.

Love

The First Commandment of the Temple of the People is, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself. This is the Highest Law." And if we really follow this Law in our daily life we will not stray far from the Path. And if we really love the Lord our God, we do not dislike any living thing, not even a mouse or fly, because God is in even a mouse or a fly. Nor could we fear any creature. Saint John said, "There is no fear in love. Perfect love casteth out fear." —J. C. H.

Wisdom

In olden times the kings used to know a great deal about psychic things. This was thought to be kingly wisdom. David was king of Israel. He had prepared his son Absalom to inherit his kingdom, but Absalom rebelled against his father and tried to take his throne and was killed. So when David died, Solomon was made king, and he was not prepared in this wisdom of the kings. He felt worried about it. So he prayed very earnestly for Wisdom. His prayer was answered from the Great White Lodge, who taught him to love his enemies and make peace with them and rule his country without wars and be kind and just to his people. In short, he was taught the true Wisdom which the Masters have taught always, in all times, and which is being taught here in the Temple. True Wisdom is of God, and nothing is truly wise unless it makes for harmony, peace, and love. —I. M.

Force

Force is moving matter, or matter in motion and a manifestation of energy. Electricity is a force. Magnetism, Sound, Color, Light, Heat, are each of them a force. Man contains all forces of Nature. He reflects them whether good or bad, as a mirror reflects an object. Among other things the material Universe is composed of energy, which is force. We cannot see force but only its effects. —H. T.

Giving

"Cast thy bread upon the waters", said the Master Jesus, "and it shall return unto thee tenfold." It is not the simple act of giving

that brings with it a reward, but when we give with love and tenderness and sympathy we send out these forces, and by doing so we connect ourselves with these powerful forces and draw them back to us, that we may give them out again. It is only by giving that we ourselves can be benefitted, for a miser gains nothing by hoarding his money. Saint Paul said, "Though I bestow all my goods to feed the poor and have not Charity, it profiteth me nothing." This "Charity" is really Love, and a deep, loving, understanding sympathy is the real gift.

—I. M.

Love one another, and we are loving God. Hate one another, and we are despising God, for God is Love, and Love is God, and God is everything. Therefore, if we despise or ill-treat anything or creature, it is the same as if we were despising the Great Divine Power for giving us some Karma that does not please us. We must not mistreat animals, because, as we all know, they too are God.

Even though our bodies do not radiate the Light of God, we should not despise them. The better we use and the more we use what we have, the more we are likely to get it.

—H. T.

Jean said that when we are tempted to condemn or despise some person or thing we should just remember "It is not finished". We can only see just a little part, and we do not know the plan; so we do not know why something is being done, or what part it is, or what the whole will be like when it is finished. It would be very silly to condemn or despise a house when it was being built because it looked ugly or not what a house should look like. We would know it was just unfinished. And it is just the same with people and with things. We cannot see clearly now because we do not know the plan of the building.

NOTE—The above are original thoughts presented by the children at a meeting of the Temple Builders in the Memorial Temple.

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